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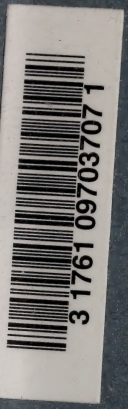

Religion in War-Time

Four Lectures

BY THE

RIGHT REVEREND
PHILIP MERCER RHINELANDER
Bishop of Pennsylvania

1918

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PREFACE

These Lectures were delivered in Philadelphia, in four successive weeks of January and February, 1918: the first two in St. James's Church, and the last two in St. Mark's Church.

It is interesting and, to me at least, encouraging to note that very recently (it has come to my knowledge since I gave these Lectures) the charge has been brought against the Christian Ministry in a vehement and arresting way, that it has signally failed in interpreting to the minds and consciences of the people the moral and spiritual issues of the War.*

In the main the charge is true, and it is high time that the truth of it were recognized. It is of course right to mark with special honour the few notable exceptions. They are not likely to be forgotten. Cardinal Mercier will take rank with the great prophets of the past. And there are others who will be found with him in that goodly fellowship. But, in general, and chiefly I think in Italy and in this country, the clear, strong note of prophetic insight has come from secular rather than religious sources. The guiding and informing of the nation's conscience, the bracing of the nation's will, has been done by others than the ordained ministers and messengers of God. They have been largely silent; or, if not silent, weak and faltering, which is perhaps even worse.

Ever since the War began, and more and more as time has passed, I have felt oppressed by this voicelessness of Christian prophecy. It has seemed to me one of the most

*See *Atlantic Monthly* for February, 1918. *Peter sat by the fire warming himself.*

lamentable and disturbing signs of our times, as well as one of the deepest reproaches that have ever fallen on the Church's leaders.

I note this here in explanation of the motive of these Lectures. Their aim is difficult and high. I would not lightly have essayed to reach it. But if it was hard to trust myself to speak, it would have been impossible to trust myself at all had I kept silence. Certainly the need of clear, uncompromising speaking is paramount in these days. May God of His mercy raise up among us, before it is too late, men so held by His truth and fired by His righteousness that they may guide His people in this greatest crisis of all history according to the clear revelation of His Will.

P. M. RHINELANDER.

PHILADELPHIA, March 4, 1918.

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LECTURE I

The Lord of Hosts vs. the War-God

There is one only God Who, since He is really God, works out unfailingly His Will for men in history, which Will, as revealed in Jesus Christ, is set unswervingly on righteousness, and wholly moved by love.

THE LORD OF HOSTS VERSUS THE WAR-GOD

I.

The problem set: who is in control of our affairs: the War-God or the Lord of Hosts?

By the title which I have chosen for this lecture, I have tried to suggest a vivid contrast and antagonism which I believe is fundamental. We must face it and decide it if we are to reach the true spiritual meaning of the War.

Jewish faith, which is, and always must be, the fixed foundation of Christian faith, was centered in a veritable Lord of Hosts. Pagan mythology, revived in these latter days in Germany, not only by the military and political leaders for obvious ends, but equally by the philosophers and theologians, delights in honoring and worshipping the War-God.

The fight is on, and we are in it. It is a fight, as we well know, not merely between armies, nor even between nations, but between ideals, and, ultimately, between religions.

The War-God leads upon the one side. Even though he be nothing but an idol, without life or breath, still multitudes have made him the symbol of a living faith. The Lord of Hosts leads upon the other side: at least we are saying, with His ancient people, "The Lord of Hosts is with us." So I would have you picture it, this world con-

vulsion: the Lord of Hosts versus the War-God. It may strike you as a rash, audacious fancy. But I believe it takes us straight to the heart of our subject. That is why I have introduced this course of lectures on *Religion in War-Time* in this way.

The Lord of Hosts versus the War-God: just what is the difference or distinction? If I may illustrate great things by small, I would ask you to consider and contrast a *knife,* keen, pointed, glittering, in a surgeon's hands and in a murderer's. Think, not of two different knives, but of the same knife, grasped and used first by the surgeon, then by the murderer.

You will notice a striking similarity up to a certain point. Indeed all that your outward eyes can see will, in both cases, very closely correspond. There will perhaps be more haste, violence, passion, in the one case; more calmness and deliberation in the other. But the operation as a whole, the instrument employed, the muscles used, the flesh-cutting, the blood-shedding, will be the same.

And yet, however similar the outward look, you know quite well that you are witnessing two things as violently dissimilar as light and dark, as Heaven and Hell. Every ounce of manhood in you struggles to circumvent the murderer. Every gift and grace in you is given to support and help the surgeon. For the murderer strikes to kill; the surgeon operates to save. The surgeon is the lord and master of the knife. He has sure control of it. He guides it by his strength and skill. In his hands its sinister power of destruction is converted to the blessed ends of health and restoration. The murderer, on the

other hand, is the *knife's man.* The knife actually is his master, and he its slave. For it is the knife, *as knife,* that draws and fascinates him. "See," the knife whispers in his ear, "I can cut and kill. I am made for that. That is my business." And the murderer yields to it, grasps it, and uses it, because he has cutting and killing in his heart.

You see the point so far. The surgeon versus the murderer: the master of the knife versus the knife-man: the Lord of Hosts versus the War-God.

II.

The first part of our answer: there is no War-God, though there is much to lead men to believe in him.

So far, perhaps, you see the point, the meaning of the title I have chosen. But does the illustration really illustrate? Can we trust it as a guide? Does it fit the facts? We see the knife, the horrid knife of war, draining the life-blood of the nations. The tremendous question is: who is wielding it, the surgeon or the murderer? Who is in control, the War-God or the Lord of Hosts?

Well, take the War-God first. Is he the king and governor of the world, with other powers, if there be any, impotently looking on? Do not be too ready to deny it. Do not be too sure to begin with. Rather let us try to understand why men have believed in him and still believe in him.

It is a simple story and a plain argument. For one thing is very clear, namely, that, whether or no there be a War-God in the Heavens, there is certainly a great com-

pany on earth with murder in their hearts. Cain would not be given so early and so prominent a place in our sacred story unless the doing of murder were very typical of us. Think of the long catalogue of murderers, famous and infamous, in our history. Think how the list is added to each day, quite apart from the carnage of the battlefields. Here in Philadelphia we have had recent experience of "gunmen." It seems to be a well-recognized profession. One can hire murderers on a fixed and rather reasonable scale of prices. Then there are all the *would-be* murderers, with murder in their hearts, held back only by fear of consequences. They swell the ranks. Then there are those who, day by day and night by night, kill the souls of men and women and little children. These must be counted in. They are much worse than those who merely kill the bodies. Even so, we have not finished. There are plenty more. Strangely enough it is Christianity itself which has opened our eyes to the prevalence of murder in the world. If it were not for the Christ, we should never have known there was so much of it. For He taught us that "whoso hateth his brother is a murderer." If that be really true, it sets us thinking. It begins to look as if the world were fairly peopled with Cain's direct descendants.

It is often idly said that wholesale murder is going on in Europe on the battlefields. I think that is just what is not true. There is wholesale bloodshed going on. But bloodshedding is by no means identical with murder, the surgeon being witness. I think there is probably much more real murder going on behind the lines, at home, than on the battlefields.

Well, with all this in view, it is not hard to see where the War-God secures his credentials. Men find the war-spirit so strong in their own hearts that they set it up on high in Heaven and call it God. It certainly needs an explanation. It is no rare, sporadic thing with man. It cannot be called abnormal, a species of insanity. It includes the race, or very nearly. It seems wrought into the fabric of the world. It seems part of the warp and woof of human nature. So men have argued that because there are so many killers on a small scale down below, there must be a killer on a grand scale up above. There must be a glorified gunman in the Heavens. There *is* a War-God.

Do you see now why I warned you a little while ago not to deny the Pagan creed too readily? why I was anxious that you should first understand it, and know the reason of it? It is, for us, impossible, unthinkable, blasphemous, leading to worse than atheism. It is a soul-destroying lie. Yes, but the truth which contradicts it cannot ignore all that the War-God stands for. For the notion of a War-God is built up on real facts. It comes out of real experience. There is a fearful mark of murder on our race. There is an unreckoned mass of murderers. If there were nothing else; even if murders and murderers were, among other facts, the most important or the most significant, then there would be no escape from the dreadful creed of Paganism. So it follows that if we are to cast away the War-God, and cling to our faith in the One God, Almighty, Holy, Righteous, Loving, we must have for Him credentials stronger and more convincing than the credentials of His rival. In and through *all the*

facts: in spite of war and murder, in the very midst of it, He must be found and proved sufficient for our faith.

Now that means a high adventure, and it is very necessary that we should understand how bold and venturesome our faith must be, if, facing all the facts quite frankly, we are calmly, unfalteringly to repeat the creed: "I believe in One God, the Father Almighty, Maker of heaven and earth, And of all things visible and invisible." With Cain and all his followers and fellows clearly in mind; with Belgium, Serbia and Armenia full in view; yes, with malice and hatred knocking at our own hearts and seeking entrance, it means a real heroism and hardihood of faith, which perhaps we have not known heretofore, to say: "The Lord, He is the God; the Lord, He is the God."

III.

The second part of our answer: there is one, only God and in Christ we know that His all-ruling Will is inexorably set on righteousness and wholly moved by love.

If we have come so far together on the way we have really made some progress. We may not have got clear of our difficulty. But at least we know better than we did what the difficulty is. Even though the path of faith is steeper and narrower than we had imagined, we see more clearly where it leads. That is the great point after all. Doubtfulness rather than doubt is the chief enemy to faith and hope. Darkness settling down upon a wayfarer is what chiefly saps his courage. It brings with it nameless terrors and possibilities of danger. If there were only light so that he could see, then he might find a track,

a trail, the mark of footsteps. Then he could hope again to make his way. It might mean hard and toilsome work. But if he could see what was about him, he could pluck up heart again.

There are multitudes of men and women in these days who mean to be more or less religious, who call themselves Christians, and go to church, and, perhaps, say their prayers, and yet have no real idea of God at all and have never come in sight of the majestic Christian creed. They have no notion what it is based on and what it really teaches. It is pathetically common to hear such people say that the War has quite destroyed their faith. What has really happened is that the War has shown them that they had no faith to start with. When the first shock and challenge came to test their faith, there was nothing there.

So we have made some progress, in that we have looked the horrid creed of Paganism squarely in the face, and, in spite of its plausibility and weight of evidence, have seen it to be impossible and diabolical. It means something that we now know that we must have a faith more worthy of divinity and of us; more adequate to solve our questions and to heal our wounds. Faith, true faith, asks of us more than we expected, but not more than we are now prepared to give. What, then, of the Lord of Hosts? What is to be said for Him? What are the grounds of faith in Him?

Well, there are two chief grounds of faith in Him: two which include all others. First, there is the witness of the human heart and mind: an ideal of God which must be satisfied if we are to believe in Him. Secondly, there is the revelation made in Jesus Christ.

1.

As to the first, let me say briefly what I mean in a figure or parable. Every lock must have a key to fit it, or the door which the lock closes cannot be opened. The human mind, in its widest sense of intelligence or apprehension, is locked in behind a door. Any truth that knocks for entrance must come provided with the proper key. Else it cannot be understood. This is why we call some things rational or reasonable, while we say other things are nonsense. The idea that two and two make five; that there is a fourth dimension; that we are not free; that there is no such thing as right or wrong: these ideas are without meaning for us. We are so made that it is not really possible for us to think them true. They are the wrong shape. They do not fit the lock.

So with the idea of God. What is it that has destroyed Paganism? What is it that has made Olympus, with its crowd of varied gods and demigods, a fairy tale, a mad delusion? Why, simply the fact that we have learned more clearly what we men and women must mean, if we mean anything, when we speak of *God* at all. These Pagan myths are empty dreamings. These Pagan deities are not gods, but only projections or shadows cast upon the clouds by men's pride and self-sufficiency. The throne of true Deity was empty, or at least completely veiled. Having no real God to worship, men were vainly offering their worship to their own swollen images: they were worshipping, not God at all, but *super-men,* just as men are doing now. For the word *God* on our lips must mean absolute, uncompromising Lordship; One all alone in

Majesty; the Cause, and Maker, and Truth, and Goal of all that is; One Who holds Heaven and earth in the hollow of His hand; One Whose will is perfectly effective, and upon Whose will each separate creature, animate or inanimate, is hourly dependent.

Now there is nothing so far to prove, or even to make it probable, that God exists. But there is the certain truth that, *if there be God,* He must be One and only One, and Lord of all. For such a God alone brings with Him the key that can unlock the shrine of faith.

I have said that there is no proof here that God exists. Obviously not. Multitudes have disbelieved in Him, and disbelieve in Him to-day, just because He must mean so much if He mean anything, that they despair of ever finding Him. They have brushed away the crew of pigmies strutting about on the great stage, and calling themselves divine. They know these to be liars. But there is a veil over the Heavens where God's throne is. They are in doubt.

And yet the instinct, and the longing will not down and will not die. "Like as the hart desireth the water-brooks, so longeth my soul after thee, O God. My soul is athirst for God: yea, even for the living God: when shall I come to appear before the presence of God?" "O that I knew where I might find him, that I might even come into his presence." So speak not only the psalmists and prophets of the elder Church, but all the best and noblest of our race, as, like children, they turn towards home, seeking their Maker and their Father.

And this restless longing is no superficial thing. It lies at the roots of our nature. Nothing can kill it save

its own deliberate suicide. Chaos, disorder, wars and tumults, death and sorrow, the very signs which make against it, do but stimulate and strengthen it. All other instincts and intuitions are small and shallow in comparison. Men will not let it go. They cling to *faith in faith,* even against evidence. They cry to God to show Himself; to justify their great idea of Him; to prove it true. They will not believe it only a delusion. They would not and could not have arrived at it unless God had wrought it into the stuff that they are made of; unless it were the hallmark of His workmanship. In a striking modern phrase, they are "willing to bet their life there is a God." There, then, is the first foundation of belief in the Lord God of Hosts: there is the testimony of our first witness.

2.

Secondly, there is the revelation made in Jesus Christ. I must be brief and deal only with what is immediately important. The following lectures, God willing, will supplement what is said here.

Notice to begin with that our Lord came in due course of history. His coming marks a point in a well-defined development. He founded no new or singular religion. For Christianity is not at all *one* religion among *many.* So to regard it is to miss the very point of its real claim. "God is in Christ reconciling the world, *His world,* unto Himself." That is the real Christian faith. Christ came to make known the one and only God, the true and living God, to the whole race of men. He came to confirm and complete human faith in God. That is the substance of

His teaching. "No man cometh unto the Father but by me." That is the claim.

And Christ built upon foundations already laid: first, upon the inner witness of the human heart, in its search for, and need of, God, of which I spoke; and then upon the historic foundation of the Jewish faith, of which we have the record in the Old Testament. He takes it all for granted. He implies in all His teaching just what His Church has always held and taught, that the Jewish faith is for all time the primary and necessary school of the spiritual knowledge of the one true God. He insists that all which the law and the prophets and the psalms say of God is to be believed. He brings it all to its completion. "I came not to destroy but to fulfil." These are His words.

Least of all does He destroy or tamper with the great idea of God as the one Lord, Creator and Governor of all that is. The Lord God of Hosts of the patriarchs and psalmists: the High and Holy One Who inhabiteth eternity, of Whom the prophets tell; "Who hath measured the waters in the hollow of His hand and meted out heaven with a span and comprehended the dust of the earth in a measure and weighed the mountains in scales and the hills in a balance; with Whom the nations are as a drop of a bucket; Who bringeth the princes to nothing and maketh the judges of the earth as vanity:" He, and none other, is the God Whom Christ proclaims, Whom He reveals, Whose Kingdom He sets up on earth. That is precisely the wonder of His message, the secret of His magic power over the hearts and minds of men. Christ says that God is love, and He means *God,* and nothing else or less

than God, when He says God. He says that God is Father, and He means the *Lord of Hosts* when He says Father.

Brethren, bear with me if I speak plainly here. Those teachers (and there are many of them: their teaching is, in fact, the very pith and marrow of much that we call "pacifism") who tell us that the God of Christ, the Christian God, is *not* the supreme Lord of Hosts, *not* the Almighty, *not* the Governor of men, *not* the unquestioned and unrivalled Will of the whole universe; but is rather a mild, benevolent and indulgent Being, with excellent intentions but pathetic incapacity; unable to prevent war, and doing nothing about it while it lasts; feeling no great anger against sin, no hate of evil; caring not over much for righteousness; willing to compromise with cruelty, falsehood, lust, treachery and pride, if only so there may be peace: men who so teach and so believe are mocking religion, for they are denying God, and they are false witnesses to Christ. For these teachers leave God's throne empty. They leave righteousness without a champion, and sin without a judge. Christ begins with, comes from, Him Who sits upon the throne. His very message is that God is God, though the earth quake and the rocks are rent and men's hearts are failing them for fear.

Calmly guiding all things towards His own freely chosen goal; meeting each headlong rush of evil; reaching down into the very heart of sin and sorrow, and finding there instruments of His own blessed Will; making all things serve His purpose; perfectly at home upon the battlefield; disposing all the issues; never baffled; never wavering; but ever set on righteousness and always

moved by love: that is the meaning of the Christian's God: that is the background and the setting of the Christian Gospel.

That is the background. And in the foreground, here on this earth, in veritable human flesh, Christ comes to win us for, to bring us to, this One Almighty Father. Not because God is so weak, but because He is so infinitely strong, does He speak to us through baby lips and call us from a cross. Not because God's hold is so precarious, and His Will so dependent upon ours, but because He made us all, and owns us all, and loves us all, does He plead with us, and leave us free to love Him or to spurn Him as we will. None but the Lord of Hosts would dare to do it, could afford to do it. But He, the Lord of Hosts, in doing it, is seen to be more than ever God.

This, then, is the Christian faith in God. Christians are they who have known and believed all this. They have taken Christ at His word. They have found in Him the great "Amen" to the witness of their nature. They believe, indeed, that He first put the inner witness there and now has come Himself to confirm and seal it. And so, in calm assurance, no matter how the heathen rage and the people imagine a vain thing, the great words of old are on their lips, as the one thing they are sure of: "The Lord of Hosts is with us: the God of Jacob is our refuge."

LECTURE II

Devil's Work

God has in His world a malignant enemy in Evil, which Evil for a season He allows, for a high and holy purpose; but which, even while allowing it, He wonderfully circumvents, and which finally He will utterly destroy.

DEVIL'S WORK

I.

Introduction: The Battle of Faith: our need of Preparedness for it.

In my first lecture I tried to bring two things to light: First, that because the ugly fact of murder is here on earth and among men so wide-spread and deep-rooted, therefore men have been prone to shift the responsibility for it on Heaven, and have actually gone so far as to fashion for themselves a War-God, in order to quiet their minds and ease their consciences. Secondly, that the notion of a War-God is utterly intolerable, because there can be but one only God, Who must account not alone for war and murder, but for everything else that happens in the universe; which final truth is witnessed to by the very necessities of our thought and is confirmed by every word and deed of Jesus Christ.

Meanwhile I was at some pains to warn you that this faith in the One and Only God is an exacting faith, a real adventure, a high enterprise. It is indeed an essential part of any reasonable faith, and it is certainly fundamental to Christianity. But it is by no means self-evident. One cannot pick it up and be at home with it as easily as one can learn, for instance, about the stars, or about the anatomy of the human body, or the laws of high explosives. A little talk or reading will give one a speaking

acquaintance with any of these things. The facts fit close together. They lead to one result. They make a sort of photograph upon the mind, quite clear and definite.

But it is not so with God. All the facts do not seem to fit in with Him. Quite the reverse. There is an immense amount of evidence which seems to contradict Him. True, one often is able to say "because of this or that I find it easy to believe in God." But just as often, except when one is very young, or else far advanced in faith, one has to say: "because of this or that I find it dreadfully hard to believe in Him and trust Him." Suppose I went to call upon an artist, whom I had believed to be a man of pure and admirable taste, and found in his house some abominably ugly and very vulgar things; I should begin to doubt if he really were an artist, unless I knew him very well and felt sure there was some good reason for this seeming aberration.

Or suppose I found some refined and cultivated friends of mine entertaining at their home a crowd of low and doubtful characters; I should think I had been mistaken in my friends unless my faith was strong enough to trust against appearances.

That is just the point with faith in God. We must be ready to trust in Him *against appearances*. He must be the supreme Governor and Lord, and yet there is such awful disorder in His world. He must be wholly good, and yet there are so many bad. He is all love and kindness, and yet there is such a weight of misery. He is absolutely just, and yet there is such terrible injustice.

Now, of course, it would be easy enough to solve our difficulty by choosing certain facts, and leaving out the

rest. But for true faith that is just what is impossible. That leads us straight back again to Paganism.

You remember that is the way in which men come to set up the devilish image of the War-God. They fasten on the fact of murder, and, forgetting all the rest, make a god of it. And it is just as blind and foolish to do the opposite. It is just as pagan to make a silly idol of a good-natured Peace-God, shutting our eyes to the momentous facts of war and murder. To be quite frank, and it is a time for frankness, the "Peace-God" of Christian Science and of many other modern cults is every bit as much a pagan idol as is the War-God of the Germans.

No, faith, to be faith, that is to be true to itself, must believe in God with its eyes wide open and not shut. For faith is not like a simple problem in addition; one does not add up items of proof or evidence here and there, and so arrive at faith. No, faith starts with a splendid guess, a noble intuition. "Lo! I believe in God." That is its war-cry, and then it goes on and out to wrestle its way along; in the midst of every kind of happening holding to the fair vision till it finds the Great Original, as a lover seeks the loved one he has lost—"O'er moor and fen, o'er crag and torrent, till the night is gone." Wise men of old had a rather striking way of putting it. "God cannot be present in the conclusion of your argument," they used to say, "unless He is already present in your premise"; which is indisputably true and worth remembering; as is also a great saying of Pascal, who hears God speaking to the troubled soul: "Thou wouldst not be seeking Me, hadst not thou already found Me."

So the battle which faith has to fight to keep its ground

and make its way comes clearly into view, and it is this good fight of faith which is our theme tonight.

I spoke last time about the grounds of faith, about the foundation that it rests on. The next thing obviously is to do a little testing, to find out whether these foundations will stand the strain that surely comes on them. You will recall that our Lord Himself encourages us to do this very thing. He warns us not to go to war, not to enter the battle, till we have estimated clearly and carefully the foes drawn up against us. What, then, are the enemies to faith? What is the evidence against the Lord of Hosts?

II.

The Enemy to Faith and God, and to Faith in God, is Evil; which Evil is found only in the Will, but is actually there, and seemingly is without bound or limit.

Well, there is really only one enemy, though it takes myriad forms and uses countless agents. Evil is the enemy. When that is said all has been said, provided, of course, that we take full account of it, and open our eyes quite wide to see the whole extent of it. In order that our thought may move in a straight line, that we may easily keep hold of it, let me put before you three simple statements about evil.

1.

First, evil is always and only in what we know as will. Things in themselves are never evil. Would that we could remember it! It would mean much for social progress, as well as for personal salvation. There is and can be nothing evil in the whole wide world except an evil will. For

instance, *drunkenness* is surely evil, but not *drink:* for wine marks the marriage feast of earth and Heaven; God uses it and chooses it in the sacrament of His most intimate communion with us. *Murder* is evil, but not *knives:* for as we saw, a surgeon saves life with a knife. *Stealing* is wicked, but not the use of *force:* for to wrest a dangerous weapon from a madman, or a criminal, may prevent suicide or killing. Rebellion against pain, the will to curse the Lord and die, is sin; but pain itself may be a timely danger signal: it may even be the very messenger of love and means of blessing. Someone has said, "more even than knowledge, pain is power," and it is true. Death itself is not an evil. It is much like moving from a smaller house into a larger one. If you leave debts behind you, if you cannot pay your rent, there will be trouble. But the trouble comes not at all from your removal, but from what you did or did not do before you moved.

No, those ancient words are just as true as ever: "God saw everything that He had made, and, behold, it was very good." There is no evil in the world save in so far as evil wills are in the world, for evil lives only in an evil will.

2.

Secondly, an evil will is a real thing, an awfully real thing, and God alone knows how many evil wills there are. An evil will means a will deliberately set on evil; a will that chooses and does evil, knowing that it is evil while it chooses it and does it. That too must be remembered. It is no question of mere ignorance. If one does

something which seems good, but which later turns out to be bad, there is no real evil done, though mischief may be done. One has not chosen evil, one has not an evil will. A mother might possibly give her child poison by mistake, and without any guilty negligence. That would be a dreadful, shocking tragedy. She would have willingly given her life for the child's life. Now she has killed the child. But there would be no evil in the mother.

This must be clearly recognized, else we shall not see the horror and awfulness of evil. There is no ignorance, no accident about it. It must be deliberate, intended, voluntary. Evil enters our wills only at our personal invitation; but the invitation is actually given, and there is no one who has not actually given it. There are evil wills.

Brethren, before the War began, it would have seemed to very many people almost a wicked thing to speak so plainly and so nakedly as this. Very generally we had lost the sense of the malignant reality of evil. We used to listen gladly and even gleefully to those windy prophets, who in those far-off days were teaching us the comfortable doctrine of universal progress, of the humanizing and elevating effects of education; who were telling us that crime and wickedness were the results of mental ignorance, or of bodily infirmity; that murder, like measles, comes from microbes. I think the War has opened our eyes and brought us back to sanity and reason. It may be that the War was needed for this very purpose: to show us in time the fearful precipice in front of us before we toppled over.

But the single proof of the reality of evil which I shall

give is taken, not from the War, but from the nursery. Children are the best witnesses in all spiritual matters. They are so transparent and spontaneous. They have not learned to act a part. And we see children willing evil and doing evil. Of course, it is nothing very bad; just little acts of disobedience and rebellion, small deceptions and purloinings. Is it harsh and cruel in me to charge children with letting evil fasten on their wills? Why, I am not charging them with it: they openly admit it. That is the touching and convincing part of it. They come and throw their arms about us, and between sobs give us to understand that they are sorry that they have done it. There you have it all. What better commentary could there be on the whole situation? There is the whole story in a nutshell, in the nursery, of the presence and meaning of evil in the world. There it is in all its mystery; for why, in Heaven's name, should evil have anything to do with little children? There it is in all its certainty; for the children themselves know it and recognize it. *They welcome it first and spurn it afterwards, God bless them!*

I have dwelt upon this at some length. It is a crucial point. We must at all costs do it full justice. Evil is only in the will, but it is really, actually there.

3.

Next: evil, once it has made its way, seems to have no limit. We cannot set bounds to it. There is nothing it will not try to do. There is nothing it will not actually do. You cannot imagine anything too dreadful, too wicked, for men to think of, to plan for, to carry out. It was Goethe, of all men, who had the fearless honesty to

say that he never heard of any crime which he could not imagine himself to have committed. I have heard from eye-witnesses, as you no doubt have heard; indeed, I have heard it from every eye-witness whom I have met; that the recent story of almost every single captured town or village in Belgium or in France exhausts the whole catalogue of imaginable evil deeds. Nothing more infamous or diabolical can be conceived than what has actually taken place.

No doubt you may restrain the evildoer; that is one of the great offices of law. But you cannot by any strength or skill restrain either the capacity for evil in one single will, or the number of wills that may be evil. Men cannot do it: God, if there be a God, does not see fit to do it.

In Christ's teaching on this tremendous subject, there is a dreadful note of anxiety, of warning, almost of pessimism. He reminds us that the narrow way has always so few pilgrims in it, while the broad way is overcrowded. And you recall His well-nigh heart-breaking inquiry which you and I must answer: "When the Son of Man cometh shall He find faith on the earth?" No, at least we will keep our eyes open and look facts in the face. We will not live in a Fools' Paradise. From what we know of evil, from what evil actually is and does, there is and can be no assurance that it may not some day have us in its grip; that it may not overflow the world.

III.

The Weapons of Faith, in which it trusts for victory. Relying above all, and all in all, on Christ, Faith holds

fast to God, as allowing Evil for a high and holy purpose; as wonderfully circumventing it even while He allows it; as finally willing to destroy it utterly, and to be Himself all and in all.

The case then stands thus: (1) There is no evil save in evil wills; (2) some wills certainly are evil and all may be; (3) there is no apparent limit which we can set to evil.

What is there then to say in answer? Are faith's foundations holding out against this strain, or have they begun to crack and crumble? Our idea and ideal of God, our need for Him: is it so deep, so strong, so much part of our being, that we still dare to cling to it and challenge the whole world and Hell itself to prove it false? And Christ's own witness: it is very clear and unmistakable; it is very beautiful and lovely; *but* will it really hold? After all, that is the main point. Our faith in God will stand or fall as we are prepared or not prepared to take Christ as the all-sufficient witness. No faith in God in these days can be certainly secure unless it is prepared to trust Christ against all comers.

It should at least encourage us to find how fully and fearlessly Christ faced the fact of evil. Some people have the extraordinary notion that Christ was an easy-going and indulgent Person; that He dealt gently with sin, and did not take evil very seriously; that He assumed a mild and non-resisting attitude towards wickedness, driving it off with a kind word, healing its deadly wounds with a few easy sympathetic phrases. But this surely is idle talk. No one ever probed so deep into the heart of evil as did He. No one has ever laid so pitilessly bare the malig-

nant malady of sin. No one has ever felt its curse so keenly, or wept over its tragedy so bitterly. Why, the whole Gospel is just the story of God's Champion riding to His death in battle against His and His children's enemy. Of course, love was the motive, and great love was needed. The point is that God's love was great enough; that He so loved the world that He went forth to attack evil in its stronghold and died in doing it, being able to win His perfect victory only through death.

If the Bible is the record on one side of the holiness and love of God, it is equally the record on the other side of the sin and wickedness of men. It is unique in human literature as an exposition of the reality and malignity of evil. Nothing is covered up; nothing explained away. David commits adultery; Peter perjures himself in coward fear; Judas, the chosen of the Lord, betrays Him; Paul is a persecutor. All the facts are there.

So it is not upon a painted stage, and in the midst of flowers that Christ walks. No, He walks and lives in our world just as it is; He dwells with us as we are. Every obstacle and objection which blocks our faith, He fully recognized. In His own human nature He fought out the good fight of faith. The injustice, disorder, cruelty, lust, and hate which mark the world, the untrammeled liberty of evil, seemingly turned loose to work its will: He not only saw and noted it, He stood up alone against it all. And the supreme crisis of His struggle came at the very end, at the very moment of His death. "My God, my God, why hast Thou forsaken me?" In view of that cry on the lips of the Redeemer, let no one dare to say that evil was not real to Him; *more* real to Him, though

He kept Himself utterly untouched by it, than to anyone who has ever drawn breath upon the earth.

Now this gives a tremendous meaning to all Christ has to say. Here is no dainty-fingered, rose-crowned figure, smiling and care-free, blinking all inconvenient facts, giving out a shallow optimism from a safe distance behind the lines of real experience. Here, rather, is One Who has trodden the winepress alone and has not failed; a Victor, yes, a lonely Victor, in the tremendous conflict. He speaks of what He knows. He calls us to follow where He leads. Every syllable He utters has been tried in the furnace of His own experience, and therefore Christian faith in God can lean on Christ as on a rock. The way of faith may be immensely hard and toilsome, but we are not alone in it. He is there with us.

Bracing ourselves then with a new confidence in Christ, and fairly fronting the old enemy, His enemy and ours, can we find any light upon the way? Are there any reassuring hints? Yes, here again there are three important things to say; things often said, yet never said too often.

1.

First: even with evil in His world, God is still God if He allows it for some high purpose, to give up which would be a greater tragedy than even evil. That would reassure us if it were true, but is it true? Is it even thinkable? Well, let us consider. It certainly is possible to pay too dearly for a benefit. We may secure it, but in securing it we may be losing everything that makes it precious; even our ability to use it and rejoice in it.

A carpenter, for instance, using his tools, might cut his finger. He can avoid doing it again by the simple method of putting up his tools and giving up his carpentering; only he might be giving up at the same time his livelihood. Food, wrongly eaten, will make us very ill. We can avoid that special form of sickness in the future by not eating; but that would be dodging indigestion by committing suicide.

Does that help us at all with our spiritual problem? Remember evil is in the will. Evil enters our lives when, and only when, we bid it enter. If we bid it come, it waits for no second invitation. A whispered word of friendly greeting; the door once opened for it just a little crack, and at once it comes in as our guest. At once it is at home with us. To destroy evil, then, would mean to destroy will: to take from us the power of inviting it. Block up the door that lets it in, silence the voice that calls it, and you will indeed be quit of evil. But the price you have paid will be your very selfhood, your very soul. Stars are free from evil; so are flowers and trees and tides. Nothing without a will can possibly do wrong. But nothing without a will can possibly be human. If evil were made in this world impossible for us, we should not be men and women: we should no longer bear God's image; we should no longer be His children. For *will* is the soul and center of personality, both divine and human.

Look at it also from the point of view of *love*. Love means much more than giving good things to the loved one. Love wants love returned. Love *is* communion. You cannot have love in your life if you have no one loving

you. I suppose that is the deepest meaning of the doctrine of the Trinity. If God is really Love, if that is His Name forever, He must always be both loving and beloved. Within the very Godhead there must be love and the return of love. So with God's love for us His children: it is really centered on, and directed to, our capacity for loving Him, not our mere readiness to receive His gifts. The reason why He loves us so wonderfully and unsparingly is because He has given us the gift of loving Him. This is His special gift, His greatest gift of all, the greatest gift God has. We say rightly that *one* human soul is worth more to God than the whole universe. God made us so that we might love Him for His love. That makes us infinitely precious in His sight. Shall He now take back His gift, deprive us of the possibility of loving Him? That is precisely what would be involved if God were to make evil impossible for us. We could no longer love Him. We should have no will to love Him with. And therefore God endures in His fair universe the shame and horror of evil wills among His children, lest He be bereaved of all His children; lest He be made childless!

Of course, all I have said is quite unworthy of this mighty mystery. But there is a great light here shining on the path, and Christ Himself is holding it to guide us. For this is His Gospel. God, for a season, allows evil for a high and holy purpose; for a purpose worthy of His perfect love.

2.

But there is something more. God even now is not

passively allowing evil to have its way. He is not even now holding His power in abeyance. *No, He allows evil for a season, and yet He conquers it and circumvents it, even while He allows it.* God, with evil fighting and blaspheming Him, still has His way; nay, more than that, God makes evil itself serve His blessed purposes. Does that not make Him more than ever God?

Some of the early fathers of the Church were very bold and daring when dealing with this subject. They loved to dwell on it. They exulted in it. They made almost merry over the way in which God could mock, and baffle, and outwit the Devil. The Devil, they pointed out, thought he was bringing God's only Son to uttermost defeat, when through his agents he had nailed Him to the cross. While as a matter of fact, it was no defeat at all. It was God's victory, His chosen way of rescuing His children out of Satan's clutches.

This also gives us a real clue, which we can follow to our great encouragement and comfort. For the very miracle of the Gospel is its power to bring light out of darkness, joy out of sorrow, strength out of weakness, power out of pain, riches out of poverty, victory out of defeat.

Look at this War. Quite clearly it is "devil's work." Those wonderful cartoons of the famous Dutch artist, which represent the Devil as chuckling over the battle-fields and the awful heaps of dead, are perfectly convincing. And yet the Devil is surely being beaten. He is losing his grip; his slaves are breaking away from him. He brought on this War, and yet the War, however it may go, is surely going against *him.* Faith, chivalry, gener-

osity, heroism, brotherhood, sacrifice, these are all flowers of God's garden, and they are growing out of the very soil of war.

You would say, would you not? that if there is any place on earth where evil is most rampant, and the devil most busily and triumphantly at work, that place is Northern France. But it is not really so. The devil doubtless thinks it is; but we Christians know much better. God is there to circumvent him, and defeat him, and God is doing it.

3.

God then allows evil for His own high and holy purpose. Yet even in allowing it He circumvents and conquers it. *While, at the end, in His good time, He will make an end of it forever.* That is the last and greatest point. Of course, it is pure faith. It is a vision in the future; a goal, as yet, perhaps, far off. It is all absolutely in God's hands and out of ours. We must take it quite on trust. It is *pure* faith. Pure faith, however, is not faith become pure fancy, but faith become purely itself, faith at its best and strongest.

For faith lives in the future. It is always going on from strength to strength. It is always seeing more clearly and more accurately. Each step taken faithfully when days are dark, and the enemy comes on so fast, each true blow dealt, each victory achieved, gives faith more confidence, lessens the risk of error, turns belief into sure knowledge. "I know Whom I have believed, and am persuaded that He is able to keep that which I have committed to Him against that day." There is the accurate

account of the sure progress of true faith, which beginning as an experiment, ends in an experience. So trust in the final victory becomes not a trembling hope, but the greatest certainty of all. Its certainty is built up as we go on. Our eyes begin to see the King in His Beauty; to behold the Land that is very far off. Here is the patience of the saints, here is the key of life, the crown of hope, the home of love. His servants shall indeed serve Him, and He shall be all in all.

LECTURE III

War in Heaven

Definition: War, on any scale, and in any form, is a conflict, not primarily of bodies, but of wills, each will struggling for victory to the limit of its power.

Application: While there is evil in the world, three things are true of War:

1. *It is the only way to good, for every man and for all men.*
2. *If the good fought for is a common, and not merely a private good, then the opposing evil must be met on its own chosen ground and beaten down.*
3. *As God's good Will is always at war with evil, so God's good Spirit arms and supports His warriors in warfare, while they are true to their allegiance.*

WAR IN HEAVEN

I

Definition: the need of it, in view of much confusion and contradiction in our views of war.

This lecture is to deal quite definitely with war. So far we have not come to close grips with it. It has been pervading all our thought. It has been our main interest. It has been referred to by way of illustration. But we have not really closed with it. Now I think we are prepared.

I might put the purpose of the first two lectures in this way. Our boys are now being trained in camp, before they take the field. Their training has two main objects: first, to develop their own fighting strength; second, to familiarize them with the enemy and the methods of his warfare. Not till this double training has been done will they be ready for the trenches.

So in these lectures we began, so to say, by mobilizing our spiritual forces. We looked into the supports and resources of faith in God, which must be our strong arm in the battle both in offence and defence. We examined into our aptitude for faith and were reassured by finding that faith is natural for men; that it fits into our nature at least as closely as a rifle-stock fits into our shoulder. We also took counsel of our Commanding Officer, the Captain of Faith's army. We listened to His expert orders for the day, for all the days. That was really the heart of the first lecture: *The Lord of Hosts versus the War-God.*

Then, in the second lecture, we made our study of the enemy. We looked into his resources; his man power; his range of guns; his methods of attack; his aims; his strategy and tactics. We made an estimate of *Devil's Work*. We watched the Devil at the work. So we are ready now for war.

What, then, is war: at the very heart of it, what is it? Amid all its various manifestations, methods, causes and results, what is the common element that makes war always war?

Evidently there is need of definition. For there is much confusion and even contradiction in the reports which are brought to us of war. Compare, for instance, General Sherman's famous saying: "war is Hell," with the eager and confident assertion of St. John the Divine that there is war in Heaven. It only adds to our perplexity to find that it is the soldier, whose trade was war, and who gave the best he had to it, who none the less calls war Hell; and that it is the Apostle of love, who lay on Jesus' breast, who sees war in Heaven. Both should be experts in this matter and they seem to contradict each other.

As a matter of fact, what people say of war is a good deal like what people say about the ocean. Many shrink from the ocean and almost hate it, as the symbol and incarnation of cruelty, rage, and inhospitable savage strength. Indeed, St. John, who makes room for war even in Heaven, seems to have no use for the ocean under any circumstances. True to the traditions of his race, who were never much at home in ships, he longs for the time when "there shall be no more sea." On the other hand, think of the sailors, the fishermen, the mariners, the

great sea captains; think of the poets and the painters, whose souls have been thrilled and lifted up by the glories of the mighty deep. Just so men talk of war in differing keys. No one can ever take it lightly. There is a meaning in it which stirs the very soul. Every one must react strongly in its presence. But the reactions are extraordinarily different. War touches men in every fiber of their being. It releases and stimulates every force and faculty, good and bad, divine and devilish. It plays upon the whole gamut of emotion.

Evidently war has some enormous elemental meaning, like love and fear and joy; like the voices of wild beasts and the sound of winds and waters.

II

Definition: the size or mass of war is not of chief significance.

We must notice carefully and clearly, to begin with, that mere size and mass have nothing particular to do with the intense significance of war. The vastness of this present conflict; the millions of lives involved; the incalculable waste and devastation which have overwhelmed whole States and Kingdoms: these things stagger the imagination, but they are not really to the point. Thought, like love and faith, always measures by quality, never by quantity. Heaps of dried leaves, mountains of burnt ashes, cannot be weighed against one springtime bud or (least of all, in these days) against a single lump of coal. And a pocketful of pearls is a great fortune, not because it is a pocketful, but because it is a pocketful of pearls. So the battle of the Somme, lasting three months, with

hundreds of thousands killed and wounded and millions of shells fired and tons of powder burnt, is terrible, not simply for its vastness, but because two men fighting for five minutes would be terrible.

Do you follow me so far? I would not carry you along faster than you can see your way. I am very much in earnest, for I believe we are on the only track which will lead us to clear thinking. Let me put my point once more. The question is: just what is war? I answer that, first of all, we must reduce it to its simplest and most elemental form if we are to know its essence. Mere mass rather obscures than clarifies our vision. To define the ocean, one would first have to know what it is made of. That would mean to separate a single drop of its salt water and examine that. Knowing what a single drop is made of, it would be a comparatively simple thing to estimate the total number of drops, the whole of ocean's mass. The essence of the ocean can be put into a teaspoon.

So with war. Huge armies, screeching shells, pillars of smoke, make definition difficult. We need to separate the smallest unit: one complete specimen of warfare. If, by examining that, we can find out its constituent parts, then we shall know what war is, in any age, under any circumstance, on every scale, with every possible accompaniment.

III

Definition: in essence, War is always a conflict, not of bodies, but of wills; each struggling for victory to the limit of its power.

What, then, is the smallest complete unit or specimen of war? The answer seems quite clear: whenever, wherever, there are opposing wills, struggling each with its whole force to overcome, then there is war. Take that as our definition and look at it more closely. The root idea of war is a determined conflict. And the conflict is always between wills. It is not guns, nor shells, nor battleships, nor submarines, nor aeroplanes that make war. We must get behind and below all instruments and implements of warfare if we are to find the seat of war itself. The colors on the artist's palette, his canvas, his brushes and his oils, do not paint the picture. The painter uses them to paint what he has seen, what he desires, what he wills to paint. Just so do wills make war: wills and not bodies. It is not even the *men* behind the guns who really do the fighting, if when we speak of *men* we mean the feet and arms and ears and eyes which march and load and aim and pull the triggers. Men's bodies, like the weapons which men carry, are but instruments of war. They are tools used *in* war; used *by* the wills which war.

Now this is quite simple and obviously true. But we are unaccustomed to it. It comes with something of a shock. It is most important that we should take time to let it sink well in, and see where it leads and what it involves. In the first lecture we discovered that it is possible to have bloodshed without war. We saw quite clearly that surgeons with their bloody knives were agents and ministers, not of death and killing, but of peace and life. Now it appears that it is equally possible to have war without bloodshed; for if it is always wills which

war, then the warring wills are free to choose any sort of weapon or instrument or agent which is fitted to their purpose. Wills at war may use fire and sword, or they may not. It is a most shallow and stupid view which thinks there is no war till blood is flowing: that reckons the reality of war by the bodies of the dead. It is the same kind of folly and stupidity which thinks it a crime to steal a purse or crack a safe, but regards it as a refined and wholly guiltless occupation to steal a neighbor's reputation whether by idle gossip or malicious slander. What is all the gold in all the world compared with a fair and honored name? How many dead bodies on the ground are worth one holy and immortal spirit?

Let us make out a little catalogue of bloodless wars. It may prove to be instructive. In commerce, for instance, it is not unheard of that one group of men combine together to put another group out of business. It is often successfully accomplished. It is usually bloodless. It keeps within the law. But it is naked warfare.

It has often been said that commercial competition did more than any other single thing to precipitate the present war. Germany's great longing for "a place in the sun" was very largely a strong will to dominate the markets of the world. Her subtle and treacherous propaganda among friendly peoples: her elaborate system of government subsidies by which her merchants were enabled to undersell all other merchants: her building up of a gigantic fleet: her whole war policy, had a commercial basis and a commercial inspiration. Noting all this, an acute observer has given it as his opinion that there was really more war in Europe before this war broke out than

there is now. He sums his view up in a striking sentence: "Merchants were making war: the soldiers now are making peace." Which is worth thinking of.

But to go on with our list of bloodless wars, running it over rapidly. Think of the following classes of our so-called peaceful and law-abiding fellow citizens: think of seducers, panderers, painters of lewd pictures, makers of immoral films, writers of impure plays and novels (most modern plays and novels are impure, particularly the "best sellers," as is natural): all these are waging bloodless war against immortal souls. And we must add to these the names of all the educators who are spreading about a Godless education, whether in books or schools, or colleges: all those who by teaching or example weaken faith in God and Christ. These are all at war, engaged in the deadly work of causing God's little ones to stumble. Have you Christian men and women ever paused to think of this spiritual slaughter going on under our indulgent and unwinking eyes? Of the young women, by the thousand, for whom *higher education* (God save the mark!) has meant loss of all living faith? Is there any tragedy more bitter in all this evil world than women living without God?

So we have our little list, and it is the devil's own catalogue of wars. There is in it no blood shedding at all. That, in a true sense, is the Hell of it. Death, physical death, would at least remove the victims out of the battle which rages over their deathless spirits. *War is a conflict between wills.* In the light of that truth, see the moving pathos of it all. These poor weak wills, putting up a feeble fight, in the small strength of their immature

instincts for purity, and truth, and God, and goodness, are being beaten down by the onrushing horde of spiritual Huns: by lustful, cruel, greedy, selfish wills. Oh think, and think well, before you listen to those blind leaders of the blind who say to you: "Stop this blood shedding in Flanders; stop that dreadful thing which gets on our nerves, which sickens us, which takes all ease and comfort out of life. Only stop that and all will be well. We shall have peace." How the Devil must be chuckling to himself over such arguments and pleas. What does his Satanic Majesty care about dead bodies, if he may feed in peace upon men's souls!

But we are a little off the track. We must not anticipate too much. All that we are really concerned to say so far is that war in its very essence is a conflict between wills: that all mere *instruments* of war are accidental.

But there is one thing more, in order to round out our definition. War between wills must be unrelenting and determined; each will must be using its whole force and never letting up until the fight is won or lost. War is a very vital matter. It concerns life so nearly that one is prepared to risk even death itself to win. Here is what separates war from all kinds of sports or games. A real game, that is, a game where there is little or no luck or chance, is a clear illustration of a conflict between wills. Chess is, I think, the most perfect game of all and for this reason: there is in it not the least element of luck. Nor is physical strength needed; a baby can easily move the men about, as babies often do to the confusion of the players. Besides this in chess the will has a clear field and a very wide freedom for its exercise. The queer-

shaped little pieces receive and transmit the will-power of the two players. They are, for the time, really endowed with the energy of wills. As on a battlefield, though in complete and often aggravating silence, the opposing forces are deployed, and moved about, and led out to the attack and grouped together for defence. You really seem to have two wills nakedly at war, one against the other. And you have nothing else but wills in opposition, except little bits of wood or bone. But chess is not war; nothing vital is at stake. The object of each player is not to beat down his adversary, man to man; but only to down him as a chess-player, before each goes back again to the real conflicts of his life. In war wills are not only in *conflict,* but they are in conflict *to the bitter end,* with everything, even life itself, thrown into the balance.

IV.

Application: while there is evil in the world, three things are true of War. First: War, in its strict sense, is the only way to good, for every man and for all men.

So far, so good. We have finished our preliminary work. We have our definition. War is only and always a spiritual thing, however much it may employ material instruments. It is a conflict between wills, each struggling to the very limit of its power to overcome its enemy. Now to our real work, namely, to apply what we have learned to the present situation; to find our way to the meaning of this War, now that we have grasped more clearly the meaning of all war.

We shall find our way rather clearly marked along three lines of thought, which I may put as follows:

First: while there is evil in the world, there must be war. For war is the only way to good for any man and for all men. The will to good must utterly triumph over the will to evil or there is no hope for it. Good, like evil, which is its opposite, is only in the will. And good finds evil directly in its way: resolute, malignant, stopping at nothing. A good will is one that overcomes the evil, just as an evil will is one that overcomes the good. Conflict is the very essence of the situation. It is the very condition of our spiritual life. Our freedom is not given us to start with. Far from it. Our minds are not given to us at birth furnished with knowledge. Our wills are not given us already victors and at liberty. All we have to start with is a liberty of *choice;* we have a chance to declare war on evil and to fight it through until we win our freedom; we have a chance to yield supinely, to surrender at discretion. And the conflict is desperate and determined warfare. It is no sport for idle hours. It is a battle to the death, that is, *battle until death.* It demands the sacrifice, if need be, of all material welfare and prosperity, even of bodily life itself.

Our Lord is very graphic and insistent on this point. He lays down an austere but eminently reasonable rule for wills fighting for the good. "If thy foot cause thee to stumble, cut it off and cast it from thee; it is better for thee to enter halt into life, than having two feet to be cast into hell. If thine eye cause thee to stumble, pluck it out; it is better for thee to enter into the Kingdom of God with one eye, than having two eyes to be cast into hell." You may say this is picture-language, not to be taken literally. But the point is clear enough and abso-

lutely reasonable. If a good will is the great prize, the only prize worth winning, no sacrifice is too great to make the will good. And the whole instinctive conscience of the race welcomes and echoes to this teaching. "'Tis man's perdition to be safe if for the truth he ought to die." Which famous saying is, after all, only a weak and halting version of our Lord's own searching question: "What shall it profit a man if he gain the whole world and lose his own soul?"

Well, then, there is nothing wrong in our own dear boys giving their lives by hundreds and by thousands in a good cause. There is nothing wrong in the torn and bleeding bodies of the martyrs. There is nothing in it to shake our faith in God. How blind we are to think so! What better proof could possibly be given that the spirit is still master of the flesh? that the will to good, created and sustained by God, is strong among us, even in the midst of our softness and materialism? Millions of the fairest and finest of our young men; yes, and caught up among them, many who heretofore had given no sign of spiritual faith or heroism, have the will to give up life itself if only evil may be laid low.

Mark you, I fully admit that this is an ideal picture. I am not forgetting the dreadful "back-wash" of the War. Among the fighting ranks there are doubtless very many who are moved by no high faith, or generous devotion; very many selfish, lustful, brutal and brutalizing spirits. They may be fighting in a good cause, but they are really servants and agents of the devil. There is undoubtedly a real poison at work here and it does grievous harm. It is the deepest tragedy of war. But note this carefully: the

horror of it is not in warfare; it is in the fact that these men are not worthy of their warfare. They are really traitors to their cause. Were they, with all the others, true warriors for good, there would be no spiritual tragedy. All would be Knights of God, Crusaders of the Cross, not counting their lives dear if by their deaths they may be proved men of good will. That first then: while there is evil in the world, there must be war; for war is the only way to good for any man and for all men.

V

Secondly: If the good fought for is a common, and not merely a private good, then the opposing evil must be met on its own chosen ground and beaten down.

Next comes the point at which perhaps there is most confusion in our thought. "Spiritual warfare," men say, "is obviously right, and martyrdom must not be shunned. But killing people: blowing them to atoms with great guns! Even if they are enemies to good; even if their victory means evil triumphant in the world; even so, how can it be right, how can it be Christian, to take their lives deliberately? How can goodness be really secured by the shambles of a battlefield?" Well, let us see. Let us first and quite honestly recall all those great words of Christ about loving enemies, and suffering patiently injury and wrong, and blessing them that curse. These commands of His are absolutely binding upon us. There can be no doubt of that. He never spoke in haste. He never ought to speak in vain. But is it not quite clear that whatever else He means, He does not and He cannot mean that we should compromise with evil, or submit our wills to it, or

identify ourselves with it? However strange these counsels seem, they are still counsels of warfare; of opposition; of hostility to evil. Evil is to be beaten down and here are the weapons which He recommends. That is the point. But, do you say, is it not absurd to call such things weapons of warfare? Can meekness and forgiveness ever win a fight? Yes indeed, they can on one condition, namely, that I am fighting single-handed against evil in its attacks on me and on my soul. In this case these are the only weapons which I dare use, the only weapons which will surely accomplish my good-will. Railed at, not to answer back; misrepresented, not to complain; spitted on, not to cry out; crucified, not to blaspheme; injured, yet still ready to do good; neglected and forgotten, yet always eager to serve and bless: what is that but to show a perfect mastery, a complete victory? For the attack of evil is on my spiritual integrity: on my ability to hold fast to God and good. Waves beating vainly on a rock: fire trying gold and making it more pure: those will serve as illustrations. No evil can enter into me and harm me unless I myself give way. So we come to understand the true strategy and tactics of a perfectly victorious battle against evil, as it strikes at and threatens our own spiritual life. "By your endurance ye shall win your souls."

But that is not all the story of our warfare against evil. We are not only or merely individuals, each with a soul to save and a holy stronghold of the spirit to defend. We are members; we are social; we are bound each to each by infinitely strong and sacred bonds. Indeed, the social bond is primary. We must be members even before we

can be individuals. We are born into a family before we have our names. And this fundamental note of social life runs through all God's dealings with us. If His gift of *natural* birth comes through the *natural* family, so does His gift of the new *spiritual* birth come through His own *spiritual* family on earth: the Church, which is Christ's Body.

And, like the family, the State or Nation is God's ordinance. It is a sacred thing. It is God's Will that we should safeguard and defend it and keep it at all costs and hazards true to His laws and purposes.

Here is a quite different situation which brings with it new and yet necessary spiritual obligations. If evil attacks my family, my friends, my nation, I am vitally concerned. To be unmoved, to hold aloof, not to give my own life in actual help, would be as grievous sin on my part as to let evil into my own soul by yielding to it. While I have no one but myself to think of, I must bare my breast and let evil do its worst, showing it that it can do nothing. But with society, sacred institutions, Christian civilization depending upon me, I must rush instantly to arms.

And what shall those arms be? Why, that depends upon the enemy. That is in his hands. Whatever he may choose, however he may attack, I must be prepared to meet him. If a thief breaks into my house, I bring the force of the law against him, not to save my gold or silver, but to vindicate the social order: to make society safe against robbers. If a murderer, bent upon killing, comes my way, I may shoot him down, not because there is anger or hatred in my heart; not because

I am myself a murderer; but because I am set to save society from murderers, to save the murderers themselves from doing murder.

And so, on the largest scale imaginable: on the scale of this present War. Given a deliberate and unprovoked attack of evil (not that provocation ever condones sin, but it does include the provoker in the guilt of sin): given a definitely evil force set in array against a definitely good one: given the vital interests of society involved; if evil leads on to battle, good must take the field against it, in the name of God and Christ. And good can do it in the name of God and Christ because good in doing it can keep evil wholly from its own good will. It fights, it kills, not for the sake of fighting, not for love of killing: it hates them both; it bears no malice; it has room for infinite pity and compassion even for the enemies it slays. But deeper and stronger and more God-like than its shrinking from bloodshed and its hate of killing, is its unalterable, inflexible will to defend to the uttermost what has been intrusted to it of the common good.

One word about reprisals. The situation is confused, I think, by the word generally used. "Reprisal" seems to mean revenge, and revenge is always and absolutely wrong. Revenge means adding sin to sin. It means yielding to and not conquering the enemy. On the other hand, infamous methods of warfare are to be judged not only by their infamy, but also by their effectiveness. If German atrocities are not only wild outbursts of cruelty and lust, but are really dangerous weapons of offence, threatening disaster to our good cause which would otherwise be safe, then they must be met and baffled. And in

meeting and baffling them in this spirit and for this end, we may still be keeping ourselves wholly clear from evil: we may still be fighting only for good, our enemies' good as well as our own. This, then, is the second guide for our thought: to war for good in a common, not a private cause, one must meet evil on its chosen ground and beat it down.

VI

Thirdly: As God's good Will is constantly at War with evil, so God's good Spirit arms and supports His warriors in Warfare if they are true to their allegiance.

It is a very lamentable thing that in these days we talk and talk freely about the Will of God, without having the shadow of an idea of its true meaning. Will, of course, is personal: it is the very essence of personality; it is the very opposite and contradiction of blind force moving mechanically in a fixed orbit, to an incalculable goal. To ascribe will to God means that there is no iron fate at all: that the power which moves and rules the world and all things in it is the force of a free will. "My Father worketh hitherto and I work." There is Christ's summary of the process of creation in its beginning and continuance. That is the very alphabet of faith in God. But we have lost our grasp on it. Take that great prayer of our Lord's: the greatest of all the petitions in His Prayer of Prayers: "Thy Will be done." The sound of the words, as we pronounce them, is in our ears a note of fatalism. The prayer seems a prayer simply of resignation, of passive submission to a fixed, arbitrary and me-

chanical decree. But in reality the petition is a war-cry with which the Christian army takes the field. The Will of God is *not* done. That is the whole trouble. It is God's own children who are not doing it. By His own free Will He gave them will and, with the gift, the freedom to use it freely. And they have used their will for evil and against God and good. Hence all the misery and sin and bitter suffering and sorrow: hence all the wars and crimes: hence the very necessity of conflict. To set this right: to crush out all rebellion: to bring first my own will into complete obedience, and by my own obedience to set forward the doing of God's Will by every one in all the world: that is the great purpose of the Christian, as of Christ Himself: that is the meaning of the prayer which He has taught us: "Thy will be done as in Heaven so on earth."

I tried to make this clear in my last lecture. I tried to show that while God, the All-Sovereign, for His own good purposes, allows evil for a season, none the less He never for an instant steps from His Throne or declines a hair's-breadth from His pure righteousness and perfect goodness. While He allows evil, He still circumvents and conquers it, making the very wrath of man to turn to His praise: beating down evil to the ground at the very moment that it nails Him to the Cross.

Verily, then, there is no War-God. We are in no danger of believing it. We have seen the blasphemy and folly of that creed. But God, the Lord of Hosts, is ceaselessly at war. He is, in very truth a Warrior. He fights evil. He pours out the whole volume of His hatred on it. And His hatred of the evil is the precise counterpart and

measure of His love for those who are its victims. He loves the sinner while and as He hates the sinner's sin. He will not take from His children the possibility of sinning; for that would be to make them no more children but mere automata. But the whole resistless power of His Godhead is ready for the rescue of His children from the evil if they will freely give Him entrance.

So God is present and actively engaged in every battle for the good and against the evil. He is not a separated, isolated Figure leading on His armies. Nor does He send His fire down from heaven to consume the enemy. But He is present, really present, in the Person of His Holy Spirit in His soldiers' hearts. By His Spirit He arms, upholds and re-enforces them in their holy warfare for the doing of His Will. That, I think, is the meaning of St. John's vision of the War in Heaven. True, we fight on earth, but Heavenly power reaches down and touches and sustains us: God fights in us as we fight for Him.

As we fight for Him: of course, that is the crucial point. God in His love forgives us; but not *anyhow,* not just because we ask Him; but *as we ourselves forgive.* Just so in warfare, whether it be our single combats against evil in our own souls, or the bloody war in France and Flanders for the vindication of social and political righteousness and truth, God fights in us, as we fight for Him. The Germans volubly and confidently call upon their War-God. It is his business to back them up and see them through. They claim him as utterly committed to them and their cause. They fill the air with blasphemous

assertions that their cruelties and lusts and treacheries have divine sanction. But not so we, God helping us. As Lincoln said in our last great war, our real anxiety is, not that God shall be on our side, but that we shall be on His.

And that is our chief responsibility. For if we falter in our task, if we give place to base ideals, if we shrink from necessary sacrifice, then He will have to leave us, because we shall have driven Him away. He will work out His own victory in His own time, but we shall not be sharers in it.

On the other hand, if we hold fast and true to our allegiance; spurning all evil in ourselves, while we are fighting it in others; if we let our high cause purify and mould us to its own ends; then neither fire nor smoke nor battlefields reeking with carnage, nor rivers of pain and woe can separate us from Him. Nay, more than that, these very horrors, which are indeed the work of Satan, shall be changed and transmuted by God's touch and in His Presence; caught up into the majesty of Heaven's own warfare; made part of God's own Personal campaign for the salvation of His children and the building of His Kingdom.

LECTURE IV

Democracy Made Safe in Christ's Commonwealth

1. *By God's Will, seen in the Law of our Creation, certain social bonds underly and sustain our lives as individuals.*
2. *Of these social bonds, the State is one, its ideal being Democracy, rightly understood.*
3. *The ideal of Democracy must, however, fail unless God's social grace, specially provided, shall overcome man's individual selfishness.*
4. *Christ's Gospel, embodied in His Church or Commonwealth, supplies this social grace, our experience of membership in Christ's One Catholic Society preparing and enabling us to discharge all social obligations, thus making Democracy safe for and in the world.*

DEMOCRACY MADE SAFE IN CHRIST'S COMMONWEALTH

I

Introduction: If Religion concerns us simply as individuals, and not as members of society, then our warfare for Democracy has no religious sanction.

I pointed out in my last lecture that fighting against evil in our own private lives, and fighting against it in company with others, to secure or defend a common good, are two different, or differing, things. No doubt they belong together very closely, like two acts in a drama, or two chapters in a story. But each has its own proper marks and characteristics. I tried to make this distinction clear to you.

Then I went on to give the *social* conflict at least equal rank with the *individual* or *personal.* I fully justified it. I took the ground that if we are fighting for a common, and not merely for a private good, then we have the right (indeed, it is our only righteousness) to meet the attacking evil on its own chosen ground and beat it down, even if that means fighting the enemy on bloody battlefields with fire and sword, in the horrid arbitrament of war.

Now I must go more deeply into this matter, for it is fundamental to this present lecture.

I am to speak about Democracy and the conditions of

its safety and security. Democracy, whatever else it is, is social, and not purely individual in meaning: it is an association of some sort. This raises at once the whole question of the nature of all social bonds. Are they really primary? Have they divine sanction? In fighting for democracy, for instance, may I call on God for help with equal confidence as when I call on Him for the grace of a pure heart and patient spirit? The pacifist says "no." I think he is utterly mistaken. But let us hear his plea and then see how we are to answer him. It will greatly help in any case to discover just what is the root of the divergence between him and ourselves.

Look over, then, once more the field of our own personal and private conflict against evil as it assails and seeks to control our wills. You will see at once that the arena of this personal conflict, the battlefield where this fight rages, is within and not without. It is purely spiritual and wholly inward. It means holding the inner fortress of the spirit against all comers. The man who is proof against every suggestion of evil which beats upon him; who can "suffer the slings and arrows of outrageous fortune" without rebellion or complaint; who is ready to be tried to the uttermost, to forfeit everything which the world can give, rather than flinch or waver in his allegiance to purely spiritual ideals: he and he only has conquered and is crowned victor even on the cross.

Clearly all this is inward. The outside world, meaning thereby what we call *nature* and *society,* is of no great importance. It does not matter at all whether I am great or small; rich or poor; learned or ignorant; bond or free. It does not matter whether I am living in an

autocratic or a democratic state, with Wilhelm II or Woodrow Wilson as my chief. "None of these things move me." Indeed, my spiritual life finds its safety in *detachment* from my circumstances, for the desires of "the natural man" are very apt to stifle the spirit's hunger for the Kingdom of God and His righteousness. You see the point. It is the very point of the sincere pacifist. It is the very heart of his doctrine of "non-resistance" as the supreme and all-inclusive righteousness for men.

I have in mind only the sincere and spiritually minded pacifist. Of course those pacifists who want peace merely or chiefly for the material well-being or comfort of the world, themselves included; who would endow peace with money, thinking that the endowment would be an excellent investment, yielding large dividends of unearned increment: with such as these we need have no concern. These people are scarcely more worthy of consideration than the deliberate traitors and pro-Germans in our midst. We can make no terms with them. We need waste no words on them.

But the sincere pacifist is different. The really "conscientious objector," rare as he may be, who would go to his own death rather than kill another man under any circumstances; whose honest reading of Christianity is to the effect that force can never be rightly used in the behalf of good: such a man does deserve consideration and sympathy. However misguided he may be, he has at least the courage of his convictions. He is prepared to suffer on their behalf.

Now, if you look into the matter, you will find that all such pacifists are pure *individualists* in religion. The

only religious bond they recognize is the bond between the individual soul and God. They admit that there are groups or societies into which people naturally fall. These groupings add much to the interest and happiness of life. The family, the state, the church, all have their proper place in normal human lives. But they have no direct or essential connection with religion. They are not spiritual ordinances of the divine Will, by which our salvation is conditioned. Rather they are like the houses we live in and the clothes we wear. We need both houses and clothes. But God does not provide them for us. They are of the earth earthy. They have no heavenly originals or counterparts. As naked, solitary, unrelated souls we live and move and have our being in God. That is the complete religious formula: God and the individual soul. All else is extra, unessential, of human invention or adjustment.

Now there is tremendous force in this creed of individualism. It opens a view before us which, whether true to life or not, is certainly impressive. It is a bold and radical, almost a remorseless, creed. It sets the naked human soul upon a lofty pinnacle. It makes it master of its fate. I think it inevitably tends either to spiritual pride or to unwholesome introspection. It has been acutely, and not unkindly, called the *aristocratic* (as distinguished from the *democratic)* spirit in religion. But it is most impressive.

More than this, it has a great tradition; great, not only in duration but in vital force and practical efficiency. It has been gaining momentum now for some four hundred years. It was let loose in Europe in that stormy

period which we vaguely call the Reformation. For us in the Protestant west, it has come to have the swing and sweep of an undisputed orthodoxy. There seems no other view. Even to breathe a doubt against its truth, has seemed close to heresy, or worse.

And during these four hundred years this massive and audacious self-assertion of the individual has had quite incalculable results. It has revolutionized art, politics and literature. It has led directly to the scientific discoveries of the last hundred years. From a human view, it has almost literally created the modern world. The mighty spirit of religious individualism has its tokens and monuments everywhere about us.

Among these tokens and monuments is *pacifism.* For if the creed of individualism is true, then the pacifist is unquestionably right. If the only thing which concerns me in religiou is to save my soul alive, by driving evil from my heart and will, no matter what may happen to my neighbor; if no social bond may be exalted to the rank of a divine decree or ordinance, to defend which is as sacred and absolute an obligation as to keep my hands from stealing and my tongue from lying; then *every* motive which moves me to use force or to take up arms is an evil motive; an impulse against God's Will and my own salvation. It follows that if the Kaiser and his myrmidons invade my country, burn my house, violate my women, bayonet my children, enslave my townsmen, I must take it all simply as an attack of the evil one against my soul, tempting me from my own good. The fire of my agony; the passion of my heart; the pain of

wounds and death, patiently endured are but the sure signs of an accepted and victorious martyrdom.

Let us do it justice, this creed of individualism and pacifism. It may not be really Christian: I do not think it is. It may be doing violence to the deepest and divinest instincts of our human nature: I think it does just that. But let us do it justice. Only so can we confidently pass on to something better; something at once more human and more divine; more worthy and more truly representative of the mind of God as revealed in Jesus Christ. We must bear the individualist in mind as we develop our social creed. We must grant him all he really needs; all he has any right to ask. We must try to show him that his half-truth may be really true, but only on condition that it makes room for the other half of truth which makes up the whole.

We have had a long introduction. But it has not been waste time if we have laid secure foundations. Now we are ready to begin to build.

II

By God's Will in our creation certain social bonds underly and sustain our lives as individuals.

We begin with the definite assertion that the creed of individualism is *not* true to facts.. There are no such things on earth as isolated or unrelated souls. There never have been. There never can be, unless God create a thoroughly inhuman monster. Men and women are not made that way. As the great Greek philosopher put it many centuries ago, a little brusquely perhaps, with a touch of impatience at the individualists of his day:

"Man is by nature a social animal." And when he says *"by nature"* he means, *not* that when men grow up they naturally seek a family connection, and a city or state to live in; but that men by every definition are social. Man is part of a whole. He comes from a whole. He gets his life from those who have gone before. He passes it on to those who shall come after. Men are made that way. They do not *choose* to be social. They *are* social from their birth. They have, every one of them, a social birth.

After all it is the mystery and miracle of human birth which proves our case. The way in which men are born shows that we have the facts on our side, despite the entrenched position of the individualists. Their creed may be impressive, but it is not true. Shoe-buttons and nails are no doubt turned out by machines, one by one, in naked separateness. Each is a little piece cut off from the mass of raw material. But not so are men made. They are born of parents, who are themselves born of other parents. And parents must agree together that there shall be children or there will be no children. Each individual lives a derived and a dependent life. Back of his body, his mind, his soul, are the bodies, the minds, the souls from which, or at least through which, he has his own.

That is true not only of human beings, but of all living things. Life comes only from antecedent life: from what already has life and therefore can give life. But in man's case this dependence, this reality of derivation, is wonderfully emphasized. Each soul, each life, is woven into the very texture of the common life. For

nine long months before his birth, each new person to be added to the race is, so to say, steeped and saturated with the corporate life of the whole race, spiritual as well as physical.

One word here about heredity. Its laws and tendencies are very commonly misunderstood. There is nothing mechanical about heredity. A child does not necessarily take after his father or his mother or both of them together. In many cases heredity does act in a very startling and immediate way. Very often we see a child who in face and figure, even in character and temperament, is, as we say, "the very image" of his parent. But in many cases this is not so. There is a wide divergence. But this divergence, this "casting back" as it is called, does not disprove the fact or doctrine of heredity. It merely shows that its reach is very long and wide; that some tendencies inherited from the remote past are still vital enough to burst out into full life under favorable circumstances. That is the point. Our individuality is made up out of our inheritance: made up *out of* materials provided; made *into* that particular and peculiar shape which our personal wills, acting on the circumstances of our lives, have chosen and produced.

Consider an organist sitting before his instrument, with the stops pushed in and the keys soundless. He chooses his combinations. He pulls out certain stops. He releases certain sounds. He weaves them into his chosen harmonies. He displays quite freely his own peculiar genius. But the wind, the pipes, the keys are all supplied. Just so with man, the "social animal." The human nature, in which all share, comes to each one furnished

and endowed. Within it are unnumbered possibilities, more stops than ever were in any organ. Capacities of body, mind and will; heights of virtue; depths of sin; potential gifts of music, art and literature. Which shall be used, which wasted? What shall give the key note? What shall move the individual on to his destiny, to his own "peculiar difference"? That, of course, depends upon the organist sitting on the bench: the will sitting on its throne.

But all the materials are given, all are derived. The individual creates nothing for himself. He combines, he develops. He brings in nothing new. He draws out from the supply all he has and is. Take the greatest geniuses of our race: a Beethoven, a Raphael, a Shakespeare. Heroic, immense, towering individuals these, you say. No doubt they are, but they, too, were born; they, too, derived everything that made them geniuses, including the very spirit of their genius. They, too, no less than the run of quite ordinary mortals, were social animals. You see where this leads; how it puts a social background behind each individual; how it, of necessity, implies that society underlies and sustains each individual life. In a true sense it takes the entire human race to make one person. The true meaning of our personality is not fully known until we have traced our relationship to every other human being. There is no more brutally inhuman question than Cain's disdainful protest: "Am I my brother's keeper?" There is no virtue more repellent and inadequate than the virtue which is sufficient to itself. There is no doctrine of salvation more unworthy of God and of men, than the teaching of a salvation by which an indi-

vidual can make his own peace with God, and save his own soul, without regard to others.

It is God's Will, then, that social bonds shall underlie and sustain each individual life.

III

Of these social bonds, the State is one, its ideal being a Democracy, rightly understood.

So man is born a member of society and lives in membership. He is intimately related to the whole human family. But he has some relations more intimate than others. First, of course, comes his family. His family gives him his entrance on the stage. His parents are his point of contact. His family is a real part of himself. He cannot be himself without it. But his family, in its turn, is part of a still larger circle: a member of a larger group which is made up of other families like his. This inclusive group, which stands between the family and the whole human race, we call the State.

Now the State is clearly a natural and quite inevitable group. It is a necessary condition of man's life. A man is born into it as he is into his family. It is a family of families. It has a direct and immediate bearing upon each individual. Its history becomes his heritage as soon as he is born. Its heroes, its prophets, its leaders and law-givers, its statesmen and its benefactors are as *native* to him as are "its rocks and rills," its climate, its conditions and resources. Its laws give him security of life and limb and property. Its commerce brings him food and drink and the necessities of life. His love for it and

joy in it are not acquired but spontaneous. Patriotism is like the love of children for their mother. It has its roots in the very depths of our self-hood. That is why the call of country fires every man worthy of his manhood, every man who has not lost his soul. That is why there is no lower depth of infamy than treachery; no blacker word in our vocabulary than "traitor."

Now if you contemplate this divine ordinance of the State, so essential and natural to man, and therefore so clearly part of the plan of man's creation, you will see that its true ideal must be what we call "democracy." Otherwise it will not and cannot fulfil its proper function. We must, however, be careful not to identify democracy with any particular form of government. It by no means follows that a democratic form of government ensures a democratic State, or vice versa. Governments do not make States. The State is itself the living and creative thing and its government is its creation. No doubt the State may submit to a hostile and unfriendly power, because it has not will or force enough to overthrow it. It may put up with unworthy and inefficient men in public office; it may be corrupt and contented. But the government of a State never can be, in strict truth, more than the creature of the State, the expression and servant of its will. Democracy, then, means a great deal more than a mere form of government. Democracy, literally translated, is the "people's rule." This means exactly what it says, namely, that no class shall rule, but the whole citizenship. No special group of citizens, whether capitalists or laborers, whether learned or ignorant, whether *bourgeoisie* or *proletariat,* shall have control for

their own interests. But *the good of all shall be the rule of each.* The very heart of true democracy is thus the principle of universal service. Each citizen is set to serve the State, which is the whole body of the citizens; and to serve it in its wholeness as of supreme social worth. Life in the State is for all and not for some: that is the rule and inspiration of democracy.

I must pause just long enough to remind you how our current ideas of democracy have been poisoned and distorted by the narrow individualism, especially of the Eighteenth Century. It was then that the individualistic creed carried men into the field of politics and led to many revolutions and found expression in many famous documents and constitutions. But most of these were really anti-social. The State was treated, not as the parent, but as the product of its citizens. As individuals, as units, men were thought of and represented as saying each to the other, "Go to! Let us have a State, which shall protect us and secure us our rights."

In this way *citizenship* was made a sort of *contract* between individuals for their mutual advantage. This has led to lamentable results in many States which are politically organized under democratic governments, including our own. For this breeds a spirit which is essentially at war with true democracy. This leaves no place for loyalty or chivalry; this has no suggestion of a great social bond, worthy, for its own sake, of the uttermost devotion its citizens can render. So there has come to be rife, especially in our *democracies* the spirit of self-seeking; of looking to the State, not as an object of service and devotion, but as a source of private gain

and profit. Frankly, I think, that famous phrase which tells us that each citizen has a right to demand of his State, life, liberty and the pursuit of happiness, is utterly unworthy of a truly democratic faith. It is naked individualism. It is a demand that society shall at all costs serve me. It means my rule over the people. I am in the center of the stage. My country is my minister. Now that is the very basic error against which I am contending. That is precisely the wrong order, the wrong relation. The true democrat is the man who willingly, gladly lets the people rule him; whose life is given up to serve the whole; whose most dearly prized right of citizenship is simply the right to sacrifice himself to the uttermost that the State may take no harm; who has but to hear the cry raised in his ears: "the republic, the *res publica,* the common weal, is in danger," and he will do battle for it to the death.

I confess I should have been almost afraid to speak so boldly a year ago. It would have seemed almost a hopeless task to get anybody to agree with me. But today, as things are, as they have been since war was declared, I do not have to argue. I have only to point you to the facts. A year ago there were very few true *democrats* among us, as I have used the term. Every one of us seemed more than willing to make profit of the State. We were all wedded to the individualistic creed. Now it is quite different. Now all we have in brain, blood and treasure is being freely offered in a living faith, in a true allegiance. We are ready, if need be, to die so that America may live. That means that the ideal of the State is coming once more into its own. Freedom and

liberty are seen once more to mean freedom and liberty to serve: to work for the highest interests, the true welfare, of our country, in order that the divinely given social order may be secured according to God's Will. The State, then, is a divinely ordered social bond, natural and necessary to men, and its only possible ideal is found in a true democracy of social life.

IV

This ideal of Democracy must fail unless God's social grace overcome man's individual selfishness.

Democracy, then, in its ideal meaning, turns out to be simply fellowship or brotherhood shared in by all the members of a State. So far we are on solid enough ground. Democracy is in our blood. It is the law of human nature. It is the necessary ideal of every human State, however far some may have wandered from it. And some States, in ancient as in modern times, have deliberately adopted the ideal of democracy, at least as the working model of their politics. All the familiar methods of what we call popular government; universal, or almost universal, suffrage; popular elections; limited terms of office; representative legislatures: all these things are meant to furnish moulds in which our fluid desires and hopes of brotherhood may be stiffened and hardened into permanent habits of democratic life. They all indicate a democratic mind in the citizens. They are signs of a democratic purpose.

But does it work? Has the ideal been realized? Has it ever been in the way of being realized? The answer

must be "No." The ideal of democracy has never so far even approached fulfillment, at least on any important or permanent scale. All human political history could most truly be written under the heading: "Experiments in Fellowship." Its tragedies and terrors; its falling dynasties and despotisms; its catalogue of disproved philosophies; its outworn cultures; all its ins and outs and ups and downs, seem but a passing pageant of man's impotent experiments in brotherhood. Yet we never give up the hope of it. The root of the desire lies too deep for us to tear it from our nature. It has an eternal power of revival. It is the magnetic pole of the soul's orbit. The human spirit swings ceaselessly in its direction, pointing to it as to its true goal. Broken and defeated time and time again; betrayed and victimized; fooled by false promises; seduced by evil minds; hasty, blind, and dull; still humanity comes back and back again to the main track of its desire and takes up once more its search for fellowship. Evidently it is not competent to work it out in its own strength and virtue. But just as evidently it is incapable of quieting its need of it or of letting go its hope of it.

Now here we have a situation which, in all ages, has turned the hearts of men to the hope and expectation of a divine redemption. I need not explain the meaning of redemption to you. You know how all through religious history the conscience of mankind has confessed its spiritual failure. It has seen the good and done the evil. It has been torn between the high and the low, and it has yielded to the low. It has been faced by the guilty, hopeless fact that it has thrown away its highest good and

now finds itself paralyzed and helpless to work out its own salvation. Plato for the Greeks, and Livy for the Latins, do but echo the tragic cry of Saul, the Jew of Tarsus: "Wretched man that I am, who shall deliver me from the body of this death?"

What I would urge upon you is, not that you should merely renew your sense of the meaning and necessity of a divine redemption, but that you should realize that the redemption which men need is *social.* It is *democracy* which needs to be redeemed. It is this human nature, all of one piece, in which all of us share, by which we are all bound up in one, and through which we have one breath, one life, one destiny: it is this human nature that needs redemption; and until it is redeemed, I am not redeemed, for I belong to it, I am part of it, I am a member. It is as a member of a family, and of a State; it is as a true democrat, that I must be saved if saved at all.

V

Christ's Gospel, embodied in His Church or Commonwealth, supplies this social grace; our experience of membership in Christ's One Catholic Society preparing and enabling us to discharge all social obligations; and so making Democracy safe for and in the world.

The question faces us, then, with a new intensity of meaning: has God intervened to save us? Has He really visited and redeemed His people? Is there a power of God unto salvation ready and available for us in our need?

Remember this is not simply the question of separate souls face to face with their own guilt. We are asking it, not as separate, isolated units, touching one another only at the outside edges of our lives; but as men who know themselves to be, for good or evil, members of society, sharers in a common life, receivers and transmitters of a nature given by God and shared by all. The salvation we are seeking is a social salvation. The redemption which can alone redeem us from our social helplessness is a corporate salvation. Is there any such? The question needs an answer. What answer shall we give?

Shall we say: "Of course there is an answer; Christianity is the answer; why should you doubt it?" Well, personally, I do not doubt it for a moment. But we must recollect how common the idea is that the War has shown Christianity to be a failure; quite impotent to prevent the War, to deal with it when it is on, to reconstruct the world when it is over. Sometimes this idea is put bluntly, even brutally, as, for instance, recently by a man reported to be expert in education. I am told that his phrase was to the effect that Christianity was *knocked out,* or *bowled over,* in the first round of the War. That strikes me as a good phrase. It just suits my purpose. I feel inclined to follow a Shakespearean precedent and thank the gentleman for teaching me that word. *Something* certainly was *knocked out* or *bowled over* in the first round. There is no other word for it. We were fairly staggering and reeling, blind and speechless, when the blow fell and we saw our carefully reared spiritual fabric of alleged good-will and peace collapsing like a

house of cards. I gather that the educator referred to above has had something of a shock himself. His vehemence of tone and vividness of metaphor imply it. One wonders a little whether his own Christianity has been knocked out or only the Christianity of other people. He does not make this clear. But his point is clear enough. Something that very many people thought was real religion, and had no hesitation in calling Christianity, has gone to pieces before our eyes. It can never be resuscitated. It is done for once and for all in our modern world. What is it that has received its death-blow? Why, our old friend and neighbor, the creed of individualism. That has been knocked out.

But, mark you, what has knocked it out is not the War, but the rebirth of our social loyalties which the War has brought to pass. Not the Germans, but we ourselves have burst the bonds of our old narrow and restricted creed. We were (at least those of us were who found the process interesting), keeping watch over our little souls, noting our pangs and projects, hopes and fears, profits and losses. We were fancying that God Himself was nothing more than a gigantic Individualist just like us. And then, suddenly, the cry arose: "The republic is in danger: your family, your country, your whole society is threatened. To arms and save it!" Thank God, deep still had power to answer deep. The social bond, the sacred loyalty that links us soul to soul, proved still our master. It was recognized, as its call and claim broke in upon us, to be none other than the Voice of God Himself. We threw down our idols, crushing them under foot in our scramble to get free from them and to

be real men once more. We went forth in faith to do battle for democracy.

Somehow it strikes me as a sort of "looking-glass" philosophy, which the Red Queen, or even Humpty Dumpty might adopt, that advises us to shake our heads dolefully over our escape from our sloth and selfishness. It seems almost idiotic to tell a liberated prisoner that he should meditate in sorrow upon the broken chains lying useless in his cell.

But where does Christianity come in? Has *it* not failed? Granted that in this War we have gone forth in obedience to our noblest instincts: granted that we have burst our chains: granted that it was God's Voice which roused us from the sleep of individualism: *was it also, and unmistakably, the voice of Christ?*

Ah! now we see the final point. Now we are at the parting of the ways. And yet we should not be in any great perplexity. It should not prove a difficult dilemma. Either Christ is contradicting God, or we, before the War, had been contradicting Christ. Either Christ is quite wrong *now,* or else we were quite wrong *then* in our interpretation of His Gospel, making it up for ourselves, out of materials at hand, and calling it His, when it was not.

Surely we shall not hesitate. Surely we shall be ready to take the whole blame for the mistake upon ourselves. See how the sacred name of Christ has been claimed by every kind of sect, to fortify every kind of notion. See how impossible it has been, in recent years, to give the word *Christianity* any definite meaning whatsoever. Every decent man or woman has desired to be called a

Christian, and was deeply hurt if any one objected. But no one was at all able to say what was meant by being Christian.

The thing is just as clear as sunlight, if with open minds, we will but search the records and read the story of how the Gospel came into the world, and what it was and said and meant to men in the first age. It was the Gospel of a Kingdom, of a new social order set up on earth, in which men might find salvation by the grace of God given to them in social life. The keynote of it all was *membership*. Becoming a *member* of Christ's Commonwealth, each soul was born into a new life which, as it was a life of fellowship, would also prove to be the only life of his personal salvation. "The Lord added to the Church daily such as were being saved." That is the simple summary of the historian of the first Gospel days.

There is the whole story. The mediatorial or saving work of Jesus Christ, in order to save men truly, must save them *in society*. Humanity, the great inclusive bond which wraps us round and underlies us and sustains us, has to be redeemed. And the Church, Christ's Body, His New Society on Earth, was to be His agent of redemption. So, and so only, can His Gospel carry to their full conclusion the implications of human nature. So, and so only, can redeeming grace save real men and women as God made them, as they are and always will be.

Go to the records. Read the scriptures. It is the simplest story ever written, if we will only take it as it stands, and lay aside prejudice and preconception. The

Church, the Divine Society, the Beloved Community, is at the very center. It really is itself the Gospel, the wonderful good news sung by the angels, waiting to bring peace to men of good-will. Everything leads up to it. The earthly ministry of our Lord, through death and resurrection, prepared the way for it. The Holy Spirit is sent down upon it. The power of eternal life, the light of the new age, flows out from it, ready to catch up into its Fellowship and Mystery all who will come. It is all one glorious story of a new social age, of a new start in fellowship, of a new and real redemption in which men, social by nature, can learn to build themselves up in brotherhood and so discharge all social obligations.

Democracy made safe in and for the world: that is our longing prayer, the very motive of our warfare, the great thing we are fighting for. Well, the Church of Christ is God's instrument for doing it. God's social grace, in full supply, is what alone can overcome man's individual selfishness and make men what they were meant to be when God created them, *members one of another.*

Just one word in closing, in order to point you to the greatest of all the tasks before us. I believe there is an answer to the perplexing question: What brought on the War? I believe it is an answer to which we should give heed. For if we know how this War happened, we may really be able to prevent another war from ever happening. I believe the answer to the question is: "The break-up of Christ's Commonwealth, the division of Christ's Church." Back of all other causes, this is the chief and all-sufficient one. For the disunity of Christians is something far more grievous than economic

waste. It is much worse than a mere dissipation of energy. These would be bad enough. But a divided Church means the Gospel nullified and disallowed. It means human social life waiting for redemption. It means that democracy and socialism and every strong effort after social reconstruction is at work without its proper plan and pattern; without the indwelling Spirit of social love and social order; without the secure Presence of the Incarnate Lord. That is why I am bold to say that a divided Church, divided by our sins, prepared the way for a divided world and let war loose. And, for the future, for the new wonderful age that is before us, if we are to reap the fruit of our sacrifice; if our bravest and dearest are not to die in vain; if real peace is to be ushered in, abiding peace, peace that will have its seat in a real union of human wills bent on serving God; then the only sure guarantee will be a reunited Church: the restoration of visible and organic unity within the world-wide and world-inclusive Body of the Lord, in which He binds us to Himself, and in Himself to one another.

May we have grace to follow the clear leadings of God's Will, humbly submitting ourselves to His ways of love and wisdom, so that a true democracy, a real brotherhood of citizens serving their State in truth and righteousness, may be made safe forever: to His own greater glory, from Whom every family in heaven and earth is named.